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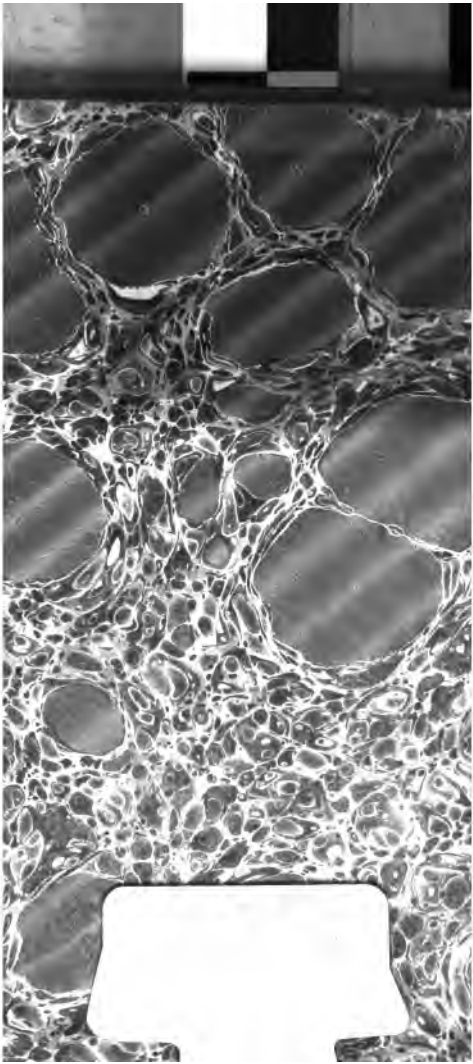

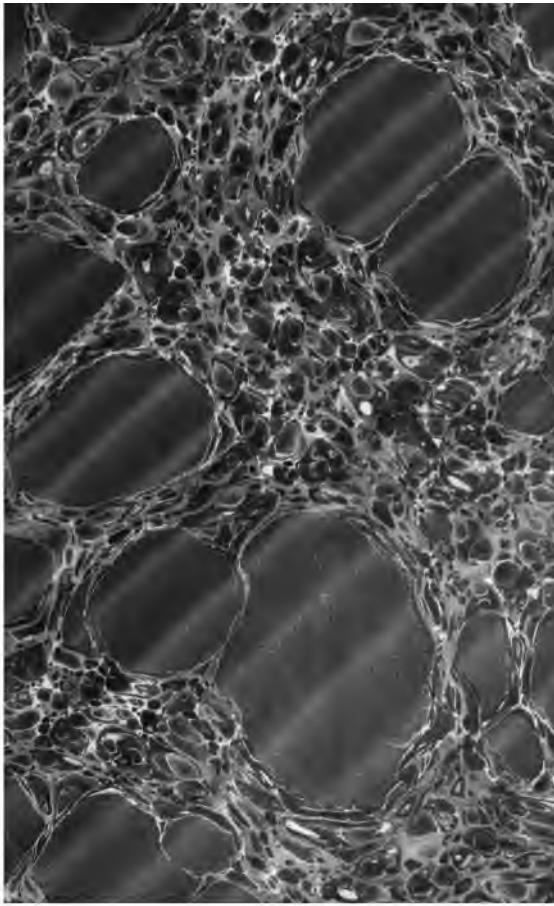

[redacted]

mgt's Col. Tomlyn Sale, Apr. 77.

M. ANTONIVS DE DOMINIS

ARCHBISHOP OF SPALATO,

Declares the cauſe of his Returne, out of England.

Tranſlated out of the Latin Copy, printed at Rome this preſet yeare.

F. 16. 1

Vnus Dominus, Vna Fides, Vnum Baptiſma.

Epheſ. 4.

One Lord, One Fayth, One Baptiſme.

Permiſſu Superiorum, M. DC. XXIII.

116. 13

THIS may ſeeme a ſmall worke (good Reader) for ſo great a ſcãdall as hath beene giuen by the Author, but it is an abridgement only of another more large, & ample, that is to enſue; and yet in this, thou mayſt perceiue how men may ſo farre be tranſported by vnbridled paſſions, as to fall into open ſchiſme, & hereſy: on the other ſide thou mayſt ſee alſo, the force and efficacy of Gods grace in recalling of ſinners by true repẽtance to his loue, and fauour. Let the one of theſe ballance the other, and let the latter cancell the fault of his committed errour. That was wicked, pernicious, and deteſtable; this is vertuous, exemplar, and laudable. The latter counſayle is alwayes wont to be more ponderous, graue, and iudicious then the former; eſpecially when as the former is recalled by the latter.

1. Cõſilium Profectionis.
2. Cõſilium Reditus.

His reuolt you will ſay was ſcandalous. True. But now ——————

Vna eadẽq; manus vulnꝰ opẽq; tulit.

He hath in part made amẽds for his former fault by his ſubmiſſiue confeſſion: and this learned Prelate (as an vnlearned Myniſter ſtiled him) that had honoured the Engliſh Church with a Dalmatian Pall, that had paſſed ouer the *Alpes* to leaue Rome, that was *potent a* Proteſtant as none of al our Ban-

Hall in his honour of the maryed clergy. pag. 11.

(*if yet they haue eyes to*
Region of Deuines a
parable, that may ſet
could not defend themſelu
and Hereſy; nor perſwad
a one as offered himſelfe fr
to remaine & continue an
eſt veritas, & prævale
Thou mayſt further ſe
ſincerity our Aduerſaries
they examine the matters
truth & learning, & how
forgeries, & paßionate fa
theſe baſe means, & sham
haue entituled Catholike i

Hall ibid. in the anſwer to the aduertiſment.

he Cauſe of M. Antonius de Dominis *his Returne out of England*,

EXCELLENTLY (as all other thinges) doth the holy Ghoſt by the mouth of Saint Paul reckon amongſt the works of the fleſh, contentions, emulations, angers, debates diſſentions, and ſects: theſe vnfortunate fruits of this wicked tree I hauing tasted, or rather out of the corrupt diſeaſe of my minde greedily deuoured, haue now thought requiſite, after the holeſome receite of Gods grace, to caſt vp againe, and make a perfect euacuation of this contracted filth. This that I might be more ſafely and readily doe, and *my ſelfe openly* reprehend, and condemne the manifold errours that haue enſued

only pillar, and singular l
truth, and mother of all C
which ſo wickedly I had
therefore firſt of all I will
reprehenſion, condemni
ſtation of my errours paſt
will recount other cauſe
was to leaue England, an
ticall countreyes, and
gayne to the holy Cath
Church.

2. It is a moſt anc
our corrupt nature, as it
ritance conueighed from o
vnto all his poſterity, that

llen vnto me I doe both confeſſe, &
ient. The diſeaſe of my ſoule where-
h I was ſicke before my departure
, in that I truſted to much to my
n prudence againſt that wholeſome
nſayle of the Wiſe-man, *ne innitaris*
ſcientiæ tuæ, and out of the confidence Prouerb.
ny ſmall wit, being of ſo ſmall reach
lged too raſhly of matters of Fayth:
des this a certaine frenzy of rage, not
which ſome ignorant companions
y wiſe in their owne conceit, obie-
vnto me when I was to returne
of England, for that, forſooth, cer-
ie Promotions, which in vayne I
ſted after were denyed me, but al-
ather cauſed of my vnreſonable im-
ence whiles I tooke it moſt grieuou-
o be vnder them, of whome in the
ke of the cauſes of my departure I
: without all cauſe complayned:
: things carryed me vpon the ſhelfs
ſands, theſe did beate my barke a-
ınſt the rocks, theſe ſharpened my
to peſtiferous thoughts, theſe were
auſe why I fondly feigned errours
e *Roman* Church, whereby I might
e *my departure*; theſe finally caſt

me

me on thoſe extreme coaſtes, whe
went, and that I might ſeeme to h
done well, and in ſome ſort endeau
to auoid the imputation of impruden
and raſhnes, and of hereſy alſo, firſt
defence of my departure I ſet forth
purpoſe and intention in the ſame, t
other volumes, and bookes frau
with ſuch things as eyther the art of
gning, or forging ſuggeſted, or the v
dome of the fleſh did prompt vnto n
and whiles the ſicknes boyled in
breſt within, and the ſtings of wrath
pricke my exulcerated mynd, the i
of my tongue, and pen did breake fo
into an impoſtume. Many things wh
heretikes, enemyes of the Sea Apoſ
like did belieue, affirme, and profe
ſeemed to me, now blinded by my ſe
to be credible, ſome to be true; wher
yet I had neuer brought theſe conu
uerſies to the touchſtone of true diui
ty, nor had throughly diſcuſſed the
for I had not ended any part of the
cleſiaſticall Commonwealth in wh
I had determined to treat of poinr
religion, and rules of fayth; nor yet
I ſo much as begunne it, howſoeu

the booke of the cauſe of my departure I ſayd, that I had already finiſhed all theſe bookes. Hence it came that I raſhly relying on the ſlaunders of heretikes, and not on the Catholike fayth, entitu-led one of my bookes, *Of the cauſe of my departure*, and another in Italian, *The rocke of Chriſtian ſhipwracke*, and another *A certayne ſermon*, which I filled ful of errors, and hereſies for the moſt part, in hatred of the holy Roman Church, and Sea Apoſtolike, and of thoſe Popes by whom I thought my ſelfe to haue been iniured, and affirmed thoſe and many other thinges which before I knew to be falſe, and hereticall, and after at leaſt in part, my ſelfe miſliked, and did whils I wrote in England frō my hart deteſt them, becauſe they conteyne open hereſyes, agaynſt the Catholike truth, and are contrary to ſound doctrine; I meane to that which the Catholicke Roman Church hath alwayes held, and holds at this day: agaynſt which whatſoeuer, or wherſoeuer is written or ſayd by me, that in all & euery part I doe condemne and deteſt; and I will better, and more at large by Gods help, condemne and deteſt

ly Roman and Apoſtolica
ſtreſſe and guide of all ou

3. In the meane
this exchange for a new,
reſolution, I moſt deteſt
my departure, the Infamo
the ſhipwrackes, of my ſelf
and heretikes, but not of C
moreouer the Sermon ment
ther ſhall I ſhame by caſting
ments which I had made for
ſhew my nakednes, becauſe
aſhamed agaynſt all law
cience to breake forth into
ctions

eſteeme this my bruzing, deiection, and mortification for happy: let the glory of the Catholike Church and Sea Apoſtolike ſtand immoueable, yea euen with the greateſt loſſe of temporal goods that can befall me; and ſince that ſo wickedly I haue gone about to weaken, and infring it, this courſe cannot (at leaſt before God) but be glorious vnto me.

4. Firſt therfore I confeſſe, & in conſcience truly, & ſincerly teſtify that I wrote that booke of the *Cauſe of my departure*, and the other two, to wit the *Rocks*, and *Sermon*, not out of ſincerity of hart, not good coſcience, not out of vnfeygned faith, but that I might caſt ſome colourable excuſe on my ſhamefull departur, & that I might be the more gratfull, and welcome vnto the heretickes, to whom like a wretch I went, or with whome I did conuerſe. The ten yeares labour which I bragged of in the book of my departure, was not imployed in maturity of deliberation, grauity of iudgement, diſcuſſion of truth, but all that vvhile I ſtudyed howv to finiſh that *vaine*, fruitles, and pernicious worke of

of the Eccleſiaſticall commonwealth, & coyne bold, and hereticall fictions, and withall ſatisfy the impotent force of myne owne rage; in ſo much as that vocation was not deuine, but diabolicall, not inſpired by the holy Ghoſt, but ſuggeſted by a bad ſpirit, vexing me worſe then it did Saul with the ſpirit of giddines: but for my returne I doubt not but that it is to be aſcribed vnto Gods true vocation, his diuine ſpirit calling me backe to my Mother the holy Catholike Church.

2. Reg. 18. v. 10.

5. I ſayd, that the behauiour of the court of Rome was the cauſe why I ſhould for euer abhorre it: I am not ignorant, that herein I ſpake ill, for there were not wanting then, nor yet are at Rome very many cõſpicuous examples of piety, & all Chriſtian vertues which are able to delight, and allure religious, or well diſpoſed mynds. I ſayd, that out of the forbidding of hereticall bookes to be read, do ſpring euill ſuſpitiõs which get credit to the bookes of heretikes, and induce men to belieue ſomewhat to be *in them* which Catholikes could not *confute*, and this I acknowledge to ha

be

ſpoken by me not without great iniury to the Catholike faith, who haue found in their bookes, I meane of heretikes, falſe, hereticall, ſcandalous, and peſtiferous doctrine, from reading of vvhich, leaſt the faythfull be infected they are worthily to be reſtrayned: for not vnto priuate men who read thoſe bookes, but vnto the Paſtours, the iudgement of fayth hath euer and doth ſtill appertayne, that they may know which are poiſoned paſturs, and remoue their flockes far from them. Moreouer the arguments of heretikes are deceytfull, ſophiſticall, and haue moſt eaſy ſolutions. I affirmed the doctrine of thoſe who oppoſe themſelues to the Church of Rome, nothing at all, or very little to degenerate from the pure doctrine of the primitiue Church, and his alſo is falſe: for the opinions in vhich they differ from Catholikes, are l of them moſt cõtrary to thoſe which at Church held, and nothing can conince them more certainly of errour the authority of the ancient Church which they by theſe noueltyes haue far departed: in ſo much as for this

cauſe

ſinuated all ſuch to be in the Catholik
Church, who had receaued baptiſme i
the name of the Trinity; but albeit th
words haue an ill ſound, & make all he
reticall Churches true & ſound mēber
of the true Catholike Church, which i
moſt falſe, and hereticall, yet my mea
ning was, that the Arian, Neſtorian, Eu
tichian, all hereticall and condemne
Churches in tymes paſt, ſhould be ex
cluded, and only the true belieuers t
be retayned: which true belieuers
thought then to be many more then in
deed they are, and many Churches tain
ted with theſe latter hereſyes, and b
ſchiſme deuided, I erroneouſly iud
ged to pertaine to the Catholike; bu
though the Catholike Church be ſ
denominated for her Vniuerſa ity, ye
this Vniuerſality includes no othe
then the true orthodoxe, or righ
belieuing Churches, ſpread ouer th
whole world, which rema ne in vnity
with the Roman. And truly the vni
uerſality of the Roman Church dot
conſiſt not only in the cōtinual durance
neuer yet interrupted, or euer after to be,
and conſtancy of ſound beliefe, but alſ

Rome, and ſupreme gouernement extended after the cõming of Chriſt ll places, and all Nations: for which pect euen in theſe latter ages, it is no e to be tearmed Catholike, then it s in the tyme of the ancient Fathers, auſe the fayth of the Roman Church n at this tyme, is propagated in the ſt remote, & vaſt regions of the Eaſt l Weſt Indyes, euen vnto the furtheſt ners of the earth; in ſo much as the ldren of this Church euen in theſe yes paſſing by continuall trauel from : riſing of the Sunne vnto the ſetting, l carrying with them the Fayth of riſt, & offering cleane ſacrifices, that w may be ſayd eſpecially to be fulfil- , which God pronounced by the uth of Malachy: *Ab ortu ſolis vſque ad ſum magnum eſt nomen meum in gentibus, in omni loco ſacrificatur, & offertur nomi- neo oblatio munda*. From the riſing of : ſunne vnto the ſetting my name is at amongſt the Gentills, & in euery ce there is ſacrificed and offered vnto r name a pure oblation. Neither was *leſſe iniury*, and ſlaunder, when I

Malach. 1 v. 11.

ſayd

tyes, and errors of the Court of
which nouelties, which errors,
ther now, or euer yet noted, an
knowledge it to be moſt falſe,
feſſe it for ſuch, that euer there
are in Rome ſuch errors, out of
the ruine, and ſlaughter of ſoul
proceed, the peace of the Ch
troubled, or publick ſcandalls h
doe ariſe; truly next after God al
of the Catholike Church, he
tranquillity, and the euerlaſti
uation of ſoules is to be aſcribed
care, and ſollicitude of the
Church. I ſayd, that the more
Biſhops vnder the Biſhop of Rom
but equiuocall, or counterfeit B
and this ſaying cõteins no leſſe
then iniury in it, and therefore
latiue I condemne it; for they ar
and lawfull Biſhops, made by
ordination. I affirmed others wh
not Potentates, and Princes to h
the proper dignity and power o
ops: and truly this is alſo a ſlaun
hierarchical ſubordinatiõ in the
hath been alwaies neceſſary: mu

I cõdemne as an hereſy that which
id, the Church no longer to remayn
ler the Biſhop of Rome; for as be-
I ſpecifyed, and earneſtly auouched
y the Church of Rome with the reſt
ering therunto, is the true Church
hriſt, & that others are no Churchs
l. And to conclude much in few, I
eyue that in the firſt booke of my
arture, I ſpecially endeauoured to
inge the primacy of the B. of Rome,
hich poynt I deny not, but that I
e againſt the fayth of the whole Ca-
like Church, and therefore greatly
aue erred, for both by the Euange-
ll ordinance, traditions of the Apo-
, definitions of the holy Synods, &
erall Councells, by very many de-
s of Popes, and common teſtimony
athers, and eccleſiaſticall hiſtories,
manifeſt, and cleere the B. of Rome
ayes to haue been taken for head of
whole Church, to haue beene ſo ap-
nted by Chriſt our Lord, and al-
yes to haue been taken for a ſingular
le, to whome no leſſe the Eaſt then
Weſt, in all doubts of fayth ſhould
or inſtruction of beliefe, definition,

& ſecure doctrine, as a maiſter appo
vs by God, who ſhould by his
teach and direct his Church, any
ler may obſerue very many exam
which the Biſhops of Rome dire
Patriarkes, and Biſhops of the Eaſt
warne them, rebuke them, teach
condemne them, abſolue them,
them, reſtore them, controle the
that euen out of their office, and
ouer them; and the others check
the Popes, humbly gaue them ea
beyed, reſiſted not, or reclaymed
briefely, it is cleare by the confeſſi
all the Catholike Church, the
ſpirit of Chriſt, for determining o
things which belong vnto fayth,
ſide in the ſole, and one viſible ſu
head of the ſame Church, which
ly the Pope, the chiefe Biſhop, a
Peters ſucceſſor.

5. I freely confeſſe that the
which I called *the Rockes of Chriſt*
wrack did exceedingly diſpleaſe m
ſently after that it was ſet forth
without all choyce had of the m
without all diſcuſſion or ſearch o
I hudled it vp, that I might ſom

or other pleaſe the Engliſhmē, after my arriuall amongſt them; in writing of which I conſidered, and layd open not what was true, but what pleaſed beſt the enemies of the Church, eſpecially the vulgar, and vnlearned multitude: and this booke whiles I was in England, & preparing for my departure being obiected vnto me by the King, and other men, I did in plain wordes deteſt it, and my ſelfe withſtood the greater part of hereſyes which it conteynes, and as far as I was able impugned them: al which here agayne I reiect, abhorre, and deteſt. The hereſies were theſe. The B. of Rome not to be Chriſts vicar on earth, and viſible head of his Church; that he had no power ouer temporall things; implicite fayth to auayle nothing but much to hurt the faithfull; the excommunications of the law to be vain buggs; the cōmandements of the Church not to bind vnder mortall ſinne; the vnity of the Church not to be taken from one viſible head; the Pope to be the capitall enemy of the whole Church; the Maſſe *to be no true ſacrifice*; the ceremonies *of the Maſſe* to be light Comical geſtures,

only as are impoſed
to be inuocated ; th
likes, and Images
that there is no m
kes to euerlaſting lif
the like errours, an
not ſo much myne,
auncient, and mod
their bablings, and
condemned alway
like Church in ma
Councells, are mi
to which ſuch as a
mentable ſhipwrack

deteſt, anathematize or accurſe all the foreſayd errors, and whatſoeuer others if there be any other in thoſe bookes, which agree not with the faith expreſſed in the ſacred Councells, eſpecially in the late Councell of Trent: on the other ſide I imbrace, and auer the contrary truthes, to wit, the chiefe Biſhop of Rome by Chriſts iuſtitution to be his Vicar on earth; to be the viſible head of the militant Church which alwayes hath beene viſible, with full power receaued from God to gouerne and order the ſame; the ſame Biſhopp of Rome to haue power ouer temporall thinges *in ordine ad ſpiritualia*; the implicite fayth to be profitable, and ſometymes neceſſary, as when one without his fault hath no expreſſe faith, or beliefe of ſome articles; the excommunications of the law, or deliuered *ipſo facto*, to be of force, and to be feared, as induced by exceeding great reaſon, and lawfull power; the Popes to be able to excommunicate all faithfull people of *what place*, or countrey ſoeuer, in caſe *they* deſerue to be ſo cenſured,

the commaundements of the Chu
bynd all vnder mortall ſinne to obſe
them; the vnity of the Church chie
to depend vpon the one, viſible he
thereof; the B. of Rome to be the tr
lawfull, & towards the ſheepe of Ch
as it behoueth, the profitable Paſtor
the whole Church, the only etern
ſaluation of which I deſire he may
wayes thirſt, and ſeeke with all care;
in the Maſſe to be offered vp vnto G
a true, proper, and propitiatory ſa
fice, the ceremonies of the Maſſe ord
ned by the Fathers, and Paſtors of
Church by the inſpiration of the h
Ghoſt, to be holy, myſtical, profitab
and by all meanes to be retayned; tr
ſubſtantiation to be made in the Sac
ment of the Aultar, that is the conu
ſion of turning of the whole ſubſta
of bread into the body, & of the wh
ſubſtance of wine into the bloud of
Lord Ieſus Chriſt; by Sacramentall
ſolution wherby the prieſt abſolues
penitent, to be exerciſed a true and p
per power of binding, and loſing fi
which our Lord gaue to the miniſ
of his Sacraments in the Church, t

purgatory in that manner, as the holy Roman, & Apoſtolicke Church teacheth it to be graunted; ſatisfaction to be much avayleable for the releaſement of the puniſhment after that the ſinne is forgiuen; the vſe of pardons in the Catholike Church to whome Chriſt hath giuē power to beſtow them, to be moſt ancient, moſt ſoueraygne, and approued by the authority of holy Councels; the Saints not only without all errour of the faithfull to be inuocated, but further that it is good, & profitable to haue recourſe to their prayers, and help; the worſhip of Reliques, and images to be good, lawfull, and profitable; which cannot be abrogated without the ſpot of hereſy; the merit of eternall life to depend of our good workes. The later Generall Councels which are of ſupreame authority in the Church, my ſtomak being ouer charged with ill humours, I did often deſpiſe, eſpecially the Councells of Florence, & Trent, many times alſo that of Conſtance, and through my procuring a certayn hiſtory came forth in print of the Councell of Trent, of the truth of which hiſtory I had no

certainty

certainty, yea it is worthily ſuſpected of impoſture : in theſe thinges alſo I confeſſe that I erred very much , for I affirme all the moſt wholſome decrees of theſe Councells with full fayth to be imbraced by all the Catholikes.

6. In a certayn ſermon of mine had in Italian at London the firſt ſonday in Aduent, and printed, I ſet down theſe errours, which being after repeated agayne in the booke of the Rocks , now I haue worthily deteſted. In that ſermon I framed a certayn night of papall errours in the Roman Church, wheras indeed in the Roman Church alone and others conioyned therewith there is true light, the true , and only moſt ſhining day, out of which (in England eſpecially) is continuall, & moſt darke night. In the Church of Rome, the light of truth, the true , and ſincere vnderſtanding of the holy ſcriptures driues far away from it al the darkenes of errours, with which darknes miſerable Englād being ouercaſt , groapeth like a blind man at noone day. I ſayd in the ſame *ſermon* , and reiterated agayne in the *booke of the* Rocks , that S. Peter was

neue

neuer at Rome, but this as a foule, and ignorant lye I freely confesse is to be condemned. I made all the Apostles in planting, and gouerning the Church to be equall, whereas notwithstanding the supremacy of *S. Peter* ouer them is cleare by the very gospells and Apostolicall traditions. I affirmed the Bishops to succeed the Apostles with equall power, and to be Bishops *in solidum* of the Vniuersall Church, whereas yet Bishops are but Pastors of particuler Churchs, & haue but a particuler charge, the generall primacy being reserued to him who in the same succeedeth *S. Peter* who is the B. of Rome, and chiefe Pastor. I sayd that holy water, graynes, crosses, hallowed images, Papal, and Episcopall blessings, the stations, diuersity of habits, cords, leather girdles, visiting Churches, and Altars, beades, processions, and the like to be toyes; when as it sufficiently appeareth, almost all of these thinges to be auncient and allowed in the Catholicke Church, which vse is to be cõtinued, yea euen in those things which are more fleth inducements to piety & deuotion. I affirmed

that

that there were only two Sacrament. Baptiſme, and the Supper; whereas ye the Catholike Church lightned by th holy ghoſt, doth plainly teach & defin that there be ſeauen true Sacraments: al which, and what other hereſyes ſoeuer condemned by the Catholike Roman Church, I doe alſo condemne, and with firme faith believe, hold, and profeſſe the contrary to theſe hereſies defined by the ſame: for it is moſt certayn, that in the decrees of the holy Roman Church, reaſon is not ſeuered from authority, & the ſchoole doctrin eſpecially in articles religion, to be altogether conformable to the ſenſe, or doctrine of the holy Fathers. This further I confeſſe, that I haue without cauſe complained in my books of the Court of Rome, as if it had vſurped authority belonging to others; for vnles that Church out of her lawfull authority ouer Archbiſhops & Biſhops keep them both in order, the violating of all lawes will eaſely follow by their diſſenſion. It is truly the greateſt happines of the Church, when her inferiour *Paſtors* vnder one moſt vigilāt Paſtour *receaue* and execute from him who hath ſupre

ſupreme authority ouer all, reformation of life, and the charge of ſound, and ſincere doctrine. And truly ſhould not the mild, and Fatherly care of the holy Inquiſition watch attentiuely ouer our Lords flocke, the ſcabbed ſheep would find no cure, and that moſt wicked infectiõ would ſoone farre & neere ſpread it ſelfe. The ordinary armour of that tribunall are ſound doctrine and inſtruction full of charity, and not theſe others which I out of my exulcerated mind haue with ſo many falſityes, and ſlaunders exaggerated: but in caſe the feſtered ſoares doe not yield to lenitiue medicines, then is it both fit, and neceſſary that the Phiſitian apply more ſharp, and corroſiue plaiſters.

7. But now euen the inward fyre of the diſeaſes of my mynd did rage almoſt by miracle, after the entrance of *Gregory* the fifteenth to the gouernment of the Church (whoſe eminẽt piety, ſingular wiſdome, and continuall ſanctity of a moſt innocent life, I indeed believed to haue aduaunced him to that high *honour*) I began to thinke of ſome *more healthfull* courſe, the holy ghoſt en-

enlightning me with the beames o
grace, in ſo much that now the dan
of my ſoule in the ſtate I liued in,
ganne to ſhew themſelues euery
more cleerly vnto me, and I now
dered that I had gone ſo farre in fol
and errour, that I would conioyne
ſelfe with them who were heretikes
playne, and abſolute ſciſmaticks. S
in tymes paſt was the guilefull dec
of a few *Arrians* in the Councell of
mini, that by ſecret colluſion they
as it were drawne almoſt all the
tholikes into Arianiſme, *tunc* (ſayth
Hierome) *totus mundus ingemuit, & mir*
eſt ſe eſſe Arrianum, then all the wo
groaned, and merueyled to ſee it
become Arrian: ſo (alas) & much w
it befell me, that I ſaw, wondered,
lamented my ſelfe an heretike amo
heretiks, & ſciſmatick amõg ſciſmati
And that the Engliſhmen cõplayne
of me that I doe them wrong, but
they may know my departure from
& return to my mother the holy Ca
like Church to haue been lawful, &
iuſt cauſe, I am conſtrained to lay o
their hereſy, and ſchiſme with wh

lieron. cõ-
-a Lucife-
ianos.

no way conuenient, that I should be
ner entangled or taynted.
In England (if we speake of Reli-
n) are many sects: there are Puritãs,
igid Caluinists: there are more mo-
ite who call themselues only Prote-
ts, & Reformed: there are Anabap-
, & those deuided into diuers sects:
her want there Arrians, Photinians
ich like raffe of lewd mẽ, who albeit
/ be not allowed openly to professe
r errours, yet are they not banished
land, nor punished at home, but are
rated, whiles in the mean time they
ad their poyson, & infect others:
the Anabaptists hold many heresies
e that is not an Anabaptist will de-
but they in Englãd freely haue their
uenticles, and his Maiesty himselfe
day told me, that lately in London,
ie assẽbly of the Anabaptists, a wo-
n had made a sermon, & ministred
r Sacramẽts. The heresies of the Pu-
ns are notorious, to wit, that there is
ree will, God to be Author of sinne,
l merly, because so it pleaseth him to
m many; Christ not to haue dyed for
haue vndergon the punishment of
hat infants baptized be dãned &c.
the more

doctrine of the Engli
they call Reformed ;
ſo eſcape or rid their
tans and Anabaptiſts
fully communicate :
baptiſt or Puritan con
aſtical Conuenticles, t
him, nor exclude hir
the Puritan Miniſters
fter the very Sacramen
gliſh Ghurch vnto all
vnto all Caluiniſts.
Conſtantinople, for
municated with *Peter*
of Alexandria. & if all

ry codemne them; or deny them their
mpany, but rather admit them al that
ll communicate in their ceremonies,
es, and Sacraments with the Engliſh
urch? Doth not the deformed Church
England publickly and plainly pro-
e communion, & Eccleſiaſtical league
fryendſhip with Geneua the mother
Puritans, and all other forrayn Cal-
iſts? Are there not euen in London
Kinges Citty, and that by publicke
unt of the King; Churches of the
nch, Flemiſh and Italian Caluiniſts,
ich hate and abhorre the doctrine,
feſſion, & rites of England, & yet are
ſt deerely beloued ſiſters of the En-
ſh Synagogue? And by them Purita-
me is eſpecially maintayned, and ſet
ward in Englād. Moreouer with the
theras, polluted with very many he-
es, the Engliſh Sinagogue is moſt
dy to communicate, and labours all
t it can, to the end that theſe mōſters
nany heads may like Hercules hydra
ee in one body, and a vnion (as they
ne it) be made of all the reformed
urches: but of purging the faith and
trine of theſe different ſects, & roo-
ting

good workes , prayi
worſhipping of holy I
and ceremonyes, the ſo
ted, and the like, which
hereticall ſpirit doe con
boliſh, and which I wi
in part haue once conde
liſhed, I meane not no
cuſſe ; ſomewhat (I me
this place requires) I ſh
and more els where in
I come to their ſchiſme.

9. Sure I am that th
which the deformed En
the Reformed Ch

and fayth, they will theſelues willingly confeſſe, and the thing is moſt euident, moſt notorious. Now wheras the Roma Church with the others aforſaid is truly & properly according to the Cath. Faith, the Cath. Church of Chriſt, doth it not neceſſarily follow the Engliſh Church as they call it, to be cleane cut of frō the Catholike Church, and conſequently that it is not the body of Chriſt, nor his houſe, nor, abſolutly ſpeaking, to be called a Church? Which when at length I plainly perceyued, I was no longer to remain therin. They will obiect, & ſay, Is this now plain vnto thee, who yet in thy book of Eccleſiaſtical cōmon wealth didſt ſtile Rome, Babylon, who diddeſt deny the Church of Rome, who didſt teach vs that it was properly ſchiſmatical; but that which thou affirmeſt of our Church doth not ſo plainly appeare vnto vs. So they. Wherfor I ſhal goe about to mak this point euident vnto the Engliſh, who know ful well that I am not Pithagoras whoſe only authority amōg his ſchollers for any thing that he ſayd, *was held for beſt proofe*: let thē not therfore *be moued* with thoſe things I haue

sayd, without other argument, yea fur-
ther let my wordes want their weight,
& credit eue where I bring my reasons
and proofes, if they be found to be weak
and feeble. Truly my reason on which
I relied, when I made Christian *Rome* to
be *Babylon*, was because the prophesy of
S. *Iohn* could no be explicated of *Rome*
Apocalip. as it was heathen, before it imbraced the
fayth of Christ. But this reason is of no
force; for albeyt that this were granted,
yet it followeth not that the Christian
Rome is *Babylon*, for it is the opinion of
many Catholik interpreters, that in the
persecution of Antichrist, the heathen
Idolaters, & enemies of Christ are per-
haps to subdue Rome; and that of them
this prophesy not yet accõplished may
conueniently be vnderstood: yet so, as
the fayth of the Catholike Church still
continue safe, and sound; by this inter-
pretation my affection of *Rome* as Chri-
stian, is ouerthrown, and conteyns in it
a meer slaũder; for I know the Christiã
Rome not to be *Babylon*, nor that it can
without exceeding iniury be so called.
But God forbid that in this prophesy of
the Apocalyps, we should conceaue the
Roma

Roman Church it ſelfe the mother of all Churches, & head of Religiõ, heretofore to haue been, or hereafter that it ſhalbe Babylon, for thoſe things which are ſpoken of the Citty, are not to be transferred or explicated of the Church. I denyed the Church to be at Rome, but proued it not, and therefore that deny all is to be placed amongſt my curſes and raylings, yea alſo amongſt my hereſyes, eſpecially my ſelf refuting the ſame by reaſon in my other workes, in which ſtrongly I haue affirmed the Roman Church with the others adherent to be the true & only Catholike Church of Chriſt, & now doe as much as I can profeſſe, & auer the ſame. I ſayd that it had made a ſchiſme, but then I ſayd it, when as yet I had no exact knowledge of ſchiſme or nature therof, & I erred groſſly herin, becauſe it is a manifeſt falſity: the argumẽt brought for the contrary is of no moment, & cõcludeth nothing, for he who being lawfully made head of any body, & doth ſo vile and proclayme himſelfe, doth not ſeparate himſelfe from the body, neither doth he caſt away the body from him, but ioyneth himſelfe vnto it, which a far

a farr different thing from ſchiſme; but this I will further proſecute in the review, & correction of that worke: now only I declare how it is euident to me that the Engliſhmen, and much more all Sectaryes of our age are truly, and properly Schiſmaticks, for that without all lawfull cauſe they haue cut themſelues from the true Church of Chriſt, which is the Catholike Roman Church, & all thoſe that communicate therewith.

10. Two cauſes only there may be of lawfull ſeparation, that one or more Churches of Chriſt, may wholy repell one or more Churches from their communicating with them, without the incurring of ſchiſme: the one is hereſy, the other ſchiſme it ſelfe. The hereticall Churches that are incorrigible are to be eſchewed of Catholikes, who are to haue no Eccleſiaſticall cõmunion with them. This is a point well knowne amongſt Chriſtians. I often demaunded of the Engliſhmen why they ſeparated themſelues from the Roman Church, taking the ſame as it comprizeth all other bodies *that adhere* therunto; was it for any *hereſy? But* truly none of them al-

or in writing, or by word of mouth,
or eyther the Roman Catholikes of
our tymes, or our Predeceſſors, in
ir publick profeſſion to be, or have
remained with any true hereſy. The
ſ ſoueraigne King of great Britaine
mſelf, and publickely graunted this
o me: this the wiſer of their chiefe
inferiour Miniſters graunted, and
y other learned men affirmed the
uth of Rome not to erre in the fun-
mentall fayth: wherfore by the graūt
Engliſh Proteſtants this Church is
hereticall. They will obiect per-
s the Church of Rome not to erre
be fundamentall fayth (which I in
bookes of the cauſes of my departure,
in the ſermon made at London ſee-
to defend) but to erre, and to haue
n into hereſy in other not funda-
ntall articles; but firſt of all I know
what article there is of true fayth
ich is not fundamentall: neyther
ld I euer conceaue, or were they
to explicate, how that diſtinction
uld be admitted amongſt the wiſeſt
ſh, that ſome were fundamentall,
me not: for truly I alwayes iudged

all and euery of those articles which are truly to be fundamental; but I erred in that from the number of fundamentall and consequently from the true rule I haue included many which are indeed no points of faith, and consequently not all fundamentall, and cannot without heresy be denyed, howsoeuer I thought that of these principall, of the Trinity, Incarnation, Necessity of grace, Baptizing in the name of the Trinity, Sacraments, Iustification, the necessity of workes, merits, indulgences and the like which before I for diuers as now defined by the Church, doe not thinke no lesse truly on Gods reuelation then the former, and therefore as much belong vnto faith as they, for in which makes God deceitfull in any one article whatsoeuer, he must necessarily acknowledge him to be deceitfull in the rest: against I demanded of him most sincerely that they would propose but one article, in which the Roman Church doth hold, and euer hath amisse they are wont to vrge that of Transubstantiation of bread and wine into the body, and blood of Christ out of which

they gather certayne hereſies, to wit
Chriſt not to haue a true body, but a ſa-
craſticall one, becauſe we put the whole
body in ſo litle a compaſſe, or quantity
of bread, in ſo much ſay they, as the bo-
dy is no more a body: again, that Chriſt
is not in heauen if he be on the altar on
earth, againſt the article of his Aſcenſiō:
finally Chriſt not to haue beene borne
of the *Virgin Mary*, becauſe that we doe
make him of bread. In theſe men truly
that is veryfyed which *S. Hierom* writes,
nullum eſſe Schiſma quod non ſibi aliquam he- In
reſim confingat, vt meritò ab Eccleſia receſſiſſe Ti
videatur. There is no ſchiſme which ra-
ther ſes not to it ſelfe ſome hereſy, that it
may ſeeme with ſome reaſon to haue
departed from the Church. And as for
the tranſubſtantiation which the Catholiks
teach, that is moſt far frō theſe hereſies,
for in this all the properties of a body
are out of danger from being deſtroyed,
although we graunt the ſame body to
be conteyned vnder neuer ſo litle for-
mes and accidents of bread: albeit theſe
properties *in ordine ad locum*, as they are
referred to place, which is a thing extrin-
ſecall to the body, may by Gods power

be ſeparated, which thing is fully explicated by the ſchoole Doctors; but what hereſy can they imagine in vs, if we doe al conſtantly affirme that we believe as an article of fayth, Chriſt to have hadde ſtill to have a true body with all naturall properteyes, in it ſelfe, which propertyes we believe & cõfeſſe by the ſame omnipotẽt power may be preſerued although the body be reduced to neuer ſo little an external place; neither can any by Theologicall proofe infring the ſame: humane Philoſophy neither can, nor muſt meaſure Gods power, let that iudge what can be done by nature, but thoſe things that are aboue nature, let it reuerence, but not iudge: neyther doth it follow hence, Chriſts body not to be in heauen but on the altar: we all by diuine fayth believe Chriſt haue aſcended into heauen, and there for euer to ſit at the right hand of his father; notwithſtanding we affirme that by diuine power one and the ſelfe ſame body may be in many places at once, at leaſt ſacramentally; and this cannot be impugned, but only *out of humane* Philoſophy, and ſeeming arguments: and laſtly we ſay the

the body to be made of bread, as if it had not beene before, but we hould the bread to be transubstantiated into the body of Christ, which body did preexist, or was before the consecration, and before transubstantiation, the body of Christ borne of the *Virgin Mary* remant and existent, into which the bread is transubstanciated; truly these men do ignorantly forge these heresies, for he is an heretick who directly vttereth such a thing: but if they aske of vs what we believe of the truth of Christes body, of his ascension, of the Incarnation, they shall heare vs believe the true, and Catholike belefe, notwithstading that we dissent in other things out of which they imagine to follow these erroneous opinions, which we vtterly, and truly deny to follow of them, and they cannot Theologically convince vs to the contrary. In so much then as pertaineth vnto heresy, they can pretend no cause wherefore they have iustly, & for good cause separated themselues frō our Church, therfor they made an vnlawful schisme.

21. The more moderate English Protestants are not Puritās, vrge not much the

the hereſy of the Roman Churc
from that ground free themſelue
the foule ſpot of ſchiſme, but th
fiercely idolatry, and obtruding
articles of fayth, by which mean
will haue the Roman, that is t
tholike Church, to haue fallen fr
true faith, and hereby chiefely t
fend the equity of their ſeparatio
idolatry they will haue to conſiſ
worſhip, & inuocation of Sain
reuerence of Relikes, and Image
moſt of all in the Adoration of
Sacrament: & a more ſecret Id
they will haue to lye lurking in t
fidence we repoſe on ſalt, water,
and other thinges exorciſed & bl
they alſo cõplain of new articles
vpon them by Catholikes, in th
nitions of the Councell of Trent,
Iuſtification, Workes, Merits, I
tory, Indulgences, and the like
all in vayn. Certainly if we Cath
were indeed Idolaters, we ſhoul
only be heretickes, but much
then moſt heretickes, & therefore
to be auoyded, and altogether c
ted far from all the faithfull. And

der how any man that is in his right wits, can charge them with idolatry? who dayly profesſe themſelues to beleiue in one God, and for this ground, or foundation of fayth are ready to ſhed their blond; who dayly preach and teach that no diuine worſhip can be giuen to any pure Creature. This then is a baſe ſlaunder. Are we for our inuocating of Saints, worſhipping of images, adoration of the B. Sacramẽt held guilty or ſuſpected with theſe men of idolatry? Let them ſeeke, let them vnderſtand, let them penetrate what we hold of the vnity of the true God, what of diuine honour not to be imparted vnto creatures, and then they ſhall preſently perceaue all ſuch to be very Sots, who iudge and affirme vs to be idolaters, that is worſhippers of creatures with diuine honour; neither let them breake out into open ſchiſme, vntill they haue found in our doctrine and practiſe, true Idolatry.

12. No Catholike euer auouched dead men, or Angells to be worſhipped *with diuine honour*; we are not ſuch *fooles Vigilantius* in tymes paſt obiected this

this vnto the Catholikes, but falſel
S. Hier. writing againſt him doth ſh
and in this as in other thinges of this
ture, we haue the ancient Fathers,
good maiſters, from them we doe
diſſent, we doe not depart, we
not diſa ree: we willingly imbrac
moſt exactly practiſe their moſt h
ſome doctrine, and euery way Cat
like, touching the worſhiping of Sa
Originis lib. 8. contra Celſum. Epiphanij
reſ. 79. Auguſt. Epiſt. 44. & libro de qu
titate animæ cap. 34. & lib. de vera re
cap. 55. & contra Fauſtum lib. 23. cap.
Cyrilli Alexand. lib. 6. contra Iulian
Theodoreti in hiſtoria Sãctorum Patrum
21. I cite not the wordes of theſe,
other Fathers becauſe the ſhortnes of
ſmal treatiſe doth not comport it. Fr
whence then haue theſe late blind m
ſters borrowed their new eyes, whe
the Catholike Church long ere t
were born was moſt excellẽtly furni
ed with moſt reſplendent, moſt ſecu
& ſhining lãps of learning & ſancti
13. Feſtiual daies belong vnto the
nour of Saints, which we celebrate
their remembrance, prayſing God

thanking him, that he hath aduaunced mortal men, and ſinners to ſo high a degree of holines: neither is this a late nouelty in the Church by annuall deuotiō to keep feſtiuall daies in the honour of Saintes; it is an ancient vſe, (and ſo ancient that it may well be referred to the traditiō of the Apoſtles) that beſides the Sōday, the birth-daies of Saintes ſhould be kept holy; which thing I ſee approued by the anciēt cuſtom of the Church. I find *S. Cyprian* very careful to haue the dayes noted, in which the Chriſtians were martired, *vt talibus* (ſaith he) *celebrētur hic à nobis oblationes, & ſacrificia ob cōmemorationes ipſorū*, that on thoſe daies they ſuffred we in remembrāce of them may celebrate here the oblatiōs, & ſacrifices. *S. Iohn Chryſoſtome*, & *S. Auguſtine* exhort the faithful to the due obſeruance of the feaſtes of Saints. Wherfore I cannot but exceedingly merueil at the new ſcruples of Proteſtants, not ſoberly * but more highly thinkinge of themſelues then they ought, whiles they haue fully iudged, and taught all feaſtes of the Saints, yea of the *B. Virgin* mother of God, of the *Apoſtles*, and moſt famous martirs to be abro-

Lib. 3. ep. 6. *Chryſoſ. ſerm. martyr.* *Pelagi.* *Augu. Pſal. 8 part. 2 fine.*

* So Protef tranſl. *non p ſapere oportet* pere bri

abrogated and taken away, albeyt t
Engliſh Proteſtants, be not ſo rigorou
for in this matter they haue left ſom
what to remayn as before, though it b
very little.

14. To inuocate Saints departe
ſay theſe mē, is nothing els thē to mak
many Gods, and this our calling vpo
them, and worſhipping of their imag
not to differ frō the cuſtomes of Pagan
vnder which pretext they abhorre an
auoid vs all they can: but for vs it wer
eaſy (if this place would beare ſo lon
diſpute) to beate backe, and refell al
theſe ſlaunders of heretikes: for they ar
forced, if they beleeue the Scriptures, t
admit this; (as certayn that the ſoules o
the Saints with God pray for vs mortal
men, and that not in generall only, bu
alſo in particuler, and it is moſt euiden
in this life the faithfull to be holpen b
the prayers of the vertuous;) for *Moyſe*
often by his prayers turned away th
wrath of God from the people of Iſrael
and God exhorted the friends of *Iob* t
intreate his prayers, thereby to obteyn
pardon for their folly. S. Paul often cō
mended himſelfe to the prayers of th

Iob 42.8.
Eph. 6.
Coloſſ. 4.
2. Theſſ. 3.
2. Theſſ. 3.
Hebr. 13.
&c.

faithful: & theſe men may learne if they liſt, the Saints, whoſe ſoules liue in the the ſight of God, and raign with Chriſt, to pray for ſuch as are yet liuing in the militant Church, out of Hieremy Ezechiell, and the Apocalips. That for their ſakes God graunteth many fauours vnto them, they haue in the ſame holy Scriptures, and that in many places, as *Geneſ.* 26. 4. 5. 24. *Exodus* 32. 13. 3. *Reg.* 18. 36. 1. *Paralip.* 29. 18. 3. *Reg.* 11. 12. 32. 34 & 15. 4. 4 *Reg.* 8. 19. & 19. 34. and 20. 6. and *Iſa.* 37. 35. See the commentaries which are ſayd to be S. *Chryſoſtomes*, in the ſecond *Homily* vpon the 50. *Pſalme*. Chriſt warneth vs to make fryends of the mammon of iniquity, *Vt cum defeceritis recipiant vos in aterna tabernacula*, that when you fayle, they receyue you into their euerlaſting tabernacles: out of this place *S. Auguſtine* attributeth much to the interceſſiō of Saints.

Hierem. 18 *Ezech.* 14. *Apocalip.* 5. 8. & 8.

Luke 16.

Auguſt. de ciuitate Dei lib. 22. *c.* 7. *Gen.* 28. 12. *Heb.* 1. 14.

15. This interceſſion of Saints the holy Fathers acknowledg, admit, and confirme. And truly of Angels the Ladder of *Iacob*, and their other employments for vs are notorious. See *Origen contra Celſum lib.* 8. Of the Angells attending

ding vpon vs, ſee S. *Auguſtine*; and
our guardian Angell the Scriptures do
often, and plainly make mention, an
the Fathers alſo moſt cleerely. It there
fore euery man haue to aſſiſt, and guar
him an Angell of our Lord, what ſha
hinder but that he may craue his help
I heard once in Engiād, with great gu
one of my fellow Chanons of *Windeſ*
preaching before the King, and affir
ming roundly in his ſermon that he ſav
no reaſon to the contrary, why euer
faythful man might not turne, and con
uert himſelfe towards his good Angell
and ſay, *Sancte Angele cuſtos ora pro me*, ho
ly guardian Angell pray for me. Of th
interceſſion of Angells, & their labou
for our helpe, and benefit, any on
beſides the former may alſo reade the
Fathers, *S. Anton Monachorum Parente*
Epiſt. 2. ad Arſeonitas, Anaſtaſium Synaita
in Hexam. lib. 5. Antiochum Abbat. Hom. 6
Chryſoſt. de incomprehenſib. Dei natura
Hom. 3 & Hom in Martyres Ægyptios. Hi
ron. in Epiſt. 1. Cyrill. Alexandrinum apu
Anaſtaſium Nycænum quæſt. 61. Theodore
ibidem. Damaſcen. Lib. 1 Paralel. cap. 7. &

16. For Interceſſion of Saints, w

Epi. . 48. 1.23. *m.* 33. *b.* 18. *r.* 12. *enus vita ſis. . in* 33. *on in Mat.*

ſtable the common conſent of the auncient Fathers. See S. Cyprian Lib. de mortalitate. Hieron. aduerſus Vigilantium. Auguſt. de Baptiſmo. Lib. 5. cap. 7. & Lib. 7. cap. 1. & de verbis Apoſt. Sermo. 47. & Sermon. 46. de Sanctis. & Lib. 9. Confeſſ. cap. 3. & Lib. de cura pro mortuis agenda cap. 16. & contra Fauſtum Lib. 20. cap. 21. & in Mediatio. c. 20. Leo Magnus Sermon. de Sancto Laurentio. Gaudentius Brixian. Serm. 17. Gregorius Magnus lib. 7. Indictione 2. Epiſt. 25. Bernard. in Cantic. Serm. 77. I pretermit innumerable others of later tymes: the Scriptures therefore, and Fathers, and conſent of the vniuerſall Church doe ſecurely warrant vs, that the Angells and ſoules of Saints departed this life, doe pray for the liuing, and that alſo in particular. Why then ſhould not euery faythfull man take courage to inuocate, or call vpon them whome moſt certainly he knowes to pray for him in heauen?

17. That the Inuocation of Angels & Saints, to the end that they pray for vs, and ioyne their prayers with ours, as S. Chryſoſtome ſpeaketh, cannot

Serm. in Sanctum Melitum

be

be doubted of, is moſt euident; an
the *B. Virgin* Mother of God a part,
ſhe is to be inuocated by vs, that ſhe p
for vs to her ſonne, we haue moſt
dent teſtimonyes *Irenæus lib. 5. cap.*
Athanaſ. in Euang. de Deipara: Nazian
orat. in Cyprianum. Baſilius Seleucia orat
verbo incarnato. Auguſt. ſerm. 1. de Ann
ciatione. Coſmas Hieroſolym. & Sophr
item Hieroſolymitanus orat. 6. de Angelo
excellentia. Hildefonſus Toletanus &c.

18. Now for the Inuocation of
ther Saints; beſides, the ſacred Virg
that the moſt auncient practice of
Church doth ſo much as I ſayd befo
it appertaineth to the tradition of the
poſtles, for this inuocation hath alwa
beene in vſe, and neuer reproued
my who was not held for an hereti
It were to long a labour to recount
Fathers who inuocate Saints, or te
them to be inuocated; that, elſewh
I haue abundantly performed. A
this perpetuall cuſtome of the Chu
of Inuocating Saints, that they pray
vs, and help vs with their prayers, v
neuer ſo much as found fault witha
but rather the contrary error was
de

ōned by *S. Hierome* in *Vigilantium*, which
ondēnatiō the whole Church allowed,
nd therefore our new *Vigilantians* are to
e condemned by the iudgement of the
hole Church, whoſe temerity in ma-
ing our Inuocation to be idolatry is
:ry ſingular; neyther haue theſe Vigi-
ntians any thing of moment that they
n oppoſe: their obiections I haue elſe-
here fully refuted, and I thinke that
another worke I haue fully defended
e reuerent regard of holy Reliques,
hich God himſelfe, as moſt pleaſing
nto him, hath confirmed by moſt ma-
feſt miracles.

19. But our Aduerſaryes bouldly
firme, that in worſhipping of holy
ages, we commit idolatry: and from
nce they will haue their departure frō
to be lawfull: but this alſo is a moſt
yn pretext of theirs; neyther can they
ereby free themſelues from the infa-
ous note of moſt filthy ſchiſme; for in
e we honour images with a proper,
peculiar honour, & worſhip, which
xhibited to the thing it ſelfe repre-
ted *by the* image, that is not ſupreme
our and worſhip, nor that true adora-

ration which alone is d
whereas therefore we de
ly profeſſe diuine honou
worſhip, not to be du
Sayntes, or to their Reli
leſſe to their Images,
obiect Idolatry vnto v
Images belongs to Eccl
and in theſe the ſure, cer
fallible rule to know, w
lawfull, and to be app
practiſe, and vſe eſpeci
mitiue Church: In ſo
are to be eſteemed goo
full rytes, which eyther
or ſome Apoſtolicall
dayned, or haue eyther
preſly approued; and
taine, yea moſt vncont
Chriſtian Church euen n
whole, and vniuerſall, w
ſingular conſent, witho
tion, or contradiction,
renced, or worſhipped
eyther paynted or keru
maſter hath collected in
tions which he wrote ſo
aboundant teſtimonyes

of the seauenth Generall Councell haue done the like: and after these many others of our Church: What ignorant companion then dare condemne that which the most holy, and most learned Fathers haue commaunded, haue taught, haue practized? that which the Catholike Church, taught by the Apostles, hath alwayes obserued? that which God himselfe by many miracles hath confirmed? Are they not then, accordinge to the verdict of S. *Augustine*, most insolent mad men, who retayne not the vse of Images, nor deuoutly keepe them with that peculiar honour, due vnto them (so as the supreme be not giuen them) but rather abuse, prophane, and sacrilegiously cast them away? *August. Epist.* 118

20. Two thinges especially, doe our Aduersaryes vrge agaynst this our worshippinge of holy Images, by which they contend, that we cannot auoyd this charge of Idolatry, and by the same they ground themselues in their schisme, as if it were lawful. One is Gods cõmandement, which forbiddeth *all Images* to be made; the other that they

they cannot be excuſed from true exte
nall idolatry who adore the true Go
in any exteriour ſigne that is a mee
creature. Theſe men with Caluin wi
haue the golden calfe to haue beene vſe
by the children of Iſrael to repreſent th
true God: and in this aboue all othe
doth *Reynolds* the Engliſh Puritan ſetth
and ground his Treatiſe of the Idolatr
of the Romã Church: but with me ther
is no doubt, neyther can there be wit
our aduerſaries, but the moſt auncien
Fathers, and Catholike Church to hau
known the ten Commandements, an
the hiſtory of the Calf, and yet withou
all difficulty, and ſcruple they vſed ho
ly Images with honour and reuerence:
but neyther doth this diſputation be
ſeeme this ſhort diſcourſe, the tyme wi
come when I ſhal haue opportunity t
to refute this booke of *Reynolds* Of th
Idolatry of the Church of Rome, o
which England doth moſt of all main
tayn her ſchiſme Now to deale briefel
I call to their remembrance the doing
of *Salomon*, who endewed with diuin
wiſdome, not only adorned his templ
with thoſe Images and workes of a

which God had cauſed to be made, as were the Cherubims &c. but added of him ſelfe, ſo many ſhapes and kerued pictures of trees and beaſtes, as we read in Scripture, for there were brazen Oxen, Palmes, Pomegranats &c. and his Throne he ſet out with great, & little golden Lyons. Doubtles *Salomon* vnderſtood this commaundement of not making Images, & hath by his own fact explicated the ſame vnto vs ſufficiently, to wit, that it was not commanded for all tymes, nor that it was of the diuine natural law (but ſo farre forth as it denyed ſupreme worſhip to be giuen vnto them) but only of the diuine poſitiue law Temporall, and Conditionall, then and ſo long to be obſerued, when and how long there ſhould be danger leaſt the picture ſhould be cauſe and occaſion of Idolatry: wherfore ſeeing in vs now ſo well inſtructed, there is no danger of committing idolatry by Images, that prohibition of the law which forbiddeth pictures to be made, hath no place with vs; and therefore the Image-breakers abolithing the vſe of Images, breaking them in peeces, and vnwor- 3. Reg. 6 29. 30.

vnworthily handling thē, haue al
been eſteemed of the Church, & h
moſt wicked hereticks, & nūbred
the enemies of Chriſtian Religior

21. The children of Iſrael in a
the Calfe to haue cōmitted Idolat
thing moſt euident; neither will
graūt, that this Calfe repreſented
the true God; & it is moſt falſe & a
the true ſenſe of the Scripture to ſa
Iſraelites in that Calf to haue ador
true God; they adored the ſame g
Calfe, which they erring moſt h
thought to haue had in it the diuir
the true God: this as I hope in due
& time I ſhal cōuince out of moſt
paſſages of the holy Scripture, & t
fute the light argumēts of *Caluin &*
nolds, & ſhew the that God himſelf
Latria. be adored with higheſt honour i
poral ſignes, without al danger of
mitting Idolatry: and that the E
rely on a moſt filthy errour, while
dreame out of *Reynolds* follyes, to t
ouer the Roman Church, as if it
truly Idolatricall, & therfore by
lawfully reiected, and forſaken. I
vſe of holy Images, wheras euery

cum

cumſtance, & all ſcandall are ordinarily wanting, becauſe we lyue not amongſt Idolaters, and are, or may be well inſtructed touching the lawfull worſhip of Images, moſt farre off from the ſupreme worſhip giuen vnto God, therfore we may lawfully kneele before an Image, and ſo adore the perſon repreſented therby with ſupreme honour, in caſe he be capable therof. So did the children of Iſrael adore God in the cloud at the gate of the tabernacle, but they adored not the cloud; lykewiſe in the fyre: neyther did they cõmit idolatry, whiles they adored God in theſe corporal ſigns: ſuch therfore as condẽne this adoration, as of it ſelf purly & properly idolatrical, haue not in them ſo much as one dráme of a pure, & ſoũd Deuine. In vain therfor doe the Proteſtants cõplaine of this Idolatry, that they may defẽd their ſchiſme, & in this very thing firſt of al they defile themſelues with hereſy, & further they remaine true Schiſmatikes, becauſe there was no lawful cauſe of their ſeparation. *Exod. 33. 2. Paralip. 7. 3.*

22. They obiect vnto vs a moſt cleere Idolatry, or bread-worſhip in the *adoration of* the B. Sacrament of the Altar.

Altar, and by this alſo they ſeeke to excuſe themſelues from ſinne; but they are fowly miſtaken: for to vs the real & corporall preſence of the body, & bloud of our Lord Ieſus-Chriſt in the ſacred myſteries of the Euchariſt, is moſt certayn, and vndoubted; we adore the ſame body of Chriſt, capable of it ſelfe by reaſon of the hypoſtaticall vnion with the Word of ſupreme honour, lying hidden vnder theſe formes of bread, and wine; but hereof I cannot much diſpute in this place. This reall and corporall preſence we ſuppoſe, and this ſuppoſall by our fayth is certayn, becauſe we take it from the goſpell, Chriſt ſaying when he had bread in his hands, *Hoc eſt corpus meum*, this is my body, according to the promiſe he had made ſaying, *Panis quem ego dabo caro mea eſt*: the bread which I will giue is my body and therefore our aduerſaryes cannot ſuſpect that in this adoration we are lyable vnto the errour of idolatry, and ſo neither from this can they pretend any excuſe for their ſchiſme, but they are truly, and properly not only ſchiſmatiks, but alſo heretiks, and therefore I was

to depart

part from amongſt them, and no
r to adhere vnto their errours.
. Beſides the former, they obiect
vs a certayn hidden or ſecret ido-
, when after the Exorciſmes, and
ings, we place a ſpirituall confi-
in ſalt, in water, in oyle, and
re: all which they heape together
a deſyre to ſlaunder vs, and that
nay ſeeme by any meanes to ex-
heir ſchiſme: but they know full
that we place no certayn confi-
in theſe things, as if we taught
creatures to receaue any certayn,
fallible force from our exorciſmes
rayers: theſe things we ſay are Sa-
ntalls, but not Sacraments, and
wed to the end we may ſtirre vp
uotion by them: all our confi-
is placed in God alone, who mo-
y the prayers of the Church, euen
ſe creatures, by vertue of the ſame
s & bleſſings, beſtowes his guifts
vs: the greateſt part of thoſe and
e rites the Church hath receaued
Apoſtolicall tradition, and from
hād of the moſt ancient Church.

who ſo followes cannot erre, &

he who

he who contemnes, and casts awa
himselfe to be cast forth as a rash m
and enemy of the Church. Tertul
sets down the vse of holy Oyle: an
mongst the matters of the Sacram
S. *Augustine* reckons Oyle. The
lowing of the water of Baptisme
been obserued from tyme out of m
for S. *Cyprian* makes mention of
hallowing of water, and oyle, ar
Vnction also. The holy Churche
meane the materiall, in case by
chaunce they should be defiled, v
wont to be cleansed by exorcisme,
washing of the walls: this we haue
liuered by *Optatus Mileuitanus*. S.
also from tradition deduceth the c
mon ryte of annoyntinge with
the party that was baptized: all a
quity doth further teach vs the
of the Crosse to haue beene vsed i
uery blessing and consecration: I
nus quæstione 118. *Nazianzen Orat.*
Iulian. & Orat. in funere Patris.
Sostom. Hom. 55. *in Matthæum. Aug*
tract. 118. *in Ioan. & sermo de ten*
181. *cap.* 3. *Areopagita & alij.* Ther
perhapps some rytes now vsed

Tertul. li. de Baptis. mo.

Aug. Ep. 119.

Cyprian. li. 1. Epist. vltima.

Optatus Mileu. lib. 2. con. Parmenian.

Basil. lib. de Spiritu sa cto cap. 27

Church not ſo auncient, in which we vſe thinges bleſſed, and conſecrated; but as the primitiue Church, taught by the Apoſtles, neuer feared any dãger of ſecret Idolatry if it vſed cõſecrated oyle and the lyke, why ſhould we now feare who attribute no more to theſe newcõſecrated things, thẽ antiquity attributed vnto the other? For theſe things to fly to Schiſme, is ſupreme impiety: theſe rytes are good, moſt of them were inſtituted by the Apoſtles, others haue had their beginning from the deuotiõ of Catholike Churches, no way cõtrary to Faith, yea moſt conforme & agreeing therunto: the variety of rites and ceremonyes was in auncient tyme in Churches, and yet none vnder that pretence did depart frõ mutuall communion amongeſt themſelues: *The Auncients* (ſayth Sozomen) *did worthily iudge yt a friuolous, or foolish matter, that they for cuſtome ſake ſhould be ſeparated from one another, who in the chiefe points of Religion did agree*; therefore this ſeparation of the Engliſhmen is friuolous, yea raſh, and wicked, by which they haue deuided themſelues from *the true Catholike* Church, and haue broken

Sozomen lib. 7. c. 11

broken forth without cauſe into open ſchiſme, with whom to communicate in diuine things, is to conſent to their moſt vniuſt, and pernicious ſchiſme.

24. Touching the new articles of which they make their complaynt and excuſe their ſchiſme, I wil not now diſpute. I ſhould be too prolixe if I ſhould now turne aſide to theſe pointes in due place to be handled: only here I demād of thē, whether they thinke theſe new articles (as they call them) to be contrary vnto fayth or not. If they were contrary to fayth, they ſhould be hereſies; and they would make the maintayners hereticks, and worthily to be deteſted, and ſeparated from the communion of all Catholike Churches. But I haue now proued that there is no hereſy in the Church of Rome; the moſt ſouetaygne King of great Britanny, & very many learned men in that kingdome confeſſing, that the Church of Rome ſtands entier in the fundamentall faith; but I haue ſhewed before that there is no true Article that it not fundamental, and with aſſured fayth to be beleeued; therefore it hath no articles, which are con-

itrary to the Catholike fayth, and
: they be not cõtrary to the true faith
contayn the ſame, they can yield no
aſion of ſchiſme. But (ſay they) be-
ſe we reiect, and refuſe theſe articles,
Church of Rome hath ſeparated, &
vs of from that body. Truly I lamẽt
I bewayle theſe men to haue made a
ſtly, and perfect ſchiſme, before any
ig was done, or defined concerning
ſe which they call new Articles, in
ch as they cãnot without exceeding
iity couer their ſchiſme by theſe new
cles, for the effect cannot goo before
cauſe. I endeauour to ſhew that they
dẽ ſchiſme without cauſe, & hence
new them to be true ſchiſmatiks, and
that I departed from them. And fur-
r, theſe very Articles which they call
v, can euidently be demonſtrated out
he Scriptures, tradition, and Fathers:
l the contrary decreed by themſelues
e conuinced of open hereſy, if we
l follow the iudgement of Antiqui-
howſoeuer ſome latter Proteſtants
ing a more mild, & moderate courſe
wont to bring for ſome poynt ſuch
umble explications (of which may

haue heard many) as they ſeemed
to differ much from the Catholicke
nio, & theſe ſeeme to admit ſome pi-
s agreemẽs ; who then without per-
ciouserrour, yea true hereſy, wil place
s ſaluation on only Faith, and exclude
le neceſſity of Good works? Who will
bſolutely deny our Merits, and that
uſt men cannot looſe their grace, and
hat they are impeccable, and cannot
ſinne? And ſuch as ſtiffly hould theſe,
and the like to be Articles of fayth, and
the contrary to be hereſies, they vn-
doubtedly doe erre in matters of fayth,
and ſhew themſelues to be heretiks, and
conſequently to be well and worthily
by the Catholike definitions placed a-
mongſt ſuch: no hereſy therefore of th
Church of Rome, no Idolatry open
or hidden, could giue occaſion to th
ſchiſme of Proteſtants. Neither can th
obiect Schiſme to the ſame Catholi
Church, for it hath made no ſchiſm
but ſuffered it. From her hath *Luth*
from her *Caluin*, from her haue their
followers ſeparated themſelues, wh
ſtubbornly they refuſed to ſtand to
iudgement; theſe haue made a ſchi

theſe haue deuided the garmẽt of Chriſt, theſe haue erected altar againſt Altar, & finally theſe haue left, and forſaken the Catholike Church.

25. Beſides the former alleadged, and diſcuſſed cauſes, they pretend another of Reformation, forſooth, needful to be made: but I amongeſt them ſcant euer ſaw any reformation, or to ſpeake more truly, ſaw none at all: but as for Deformations, I ſaw many amongſt thẽ. For the moſt part, all care of conſcience is caſt away, they are not there (excepting a very few of them) troubled with any ſcruples for adulteries, robberyes, or deceauing theyr neighbours; and in like manner for cooſenage, deceypts, and vſuries, for they haue wickedly aboliſhed auricular Confeſſion, faſting, pennance, and the like holy meanes for our amendment; and if theſe men had found amongſt vs ſomewhat amiſſe, in conuerſation, in actions, in gouernement, in direction, and the like, that had not argued any defect of the Church, but the errours of particuler men, *which of* Catholikes are not allowed but myſliked: neyther for theſe

leſſer matters, as manners of life, and that not in all but ſome; were they to to make this moſt vgly ſchiſme. There remaines in the Roman Church a foūd, an immoueable, and conſtant founda-
1. Cor. 3. tion: and ſuppoſe it were true, that we buylt thereon wood, ſtubble, hay; yet were we not therby debarred from ſaluation: but the Proteſtāts haue departed from the foundatiō it ſelf, they haue forſaken it, and except they build vpon the foundatiō which is Chriſt, gold ſiluer, & pretious ſtones, which fooliſhly they boaſt to be theirs, all are *proiecta vilioris alga*, waſt weedes, all fruiteles labours, and nothing auayleable to ſaluation. There is one foūdation, not two one Church not two, one Chriſt no two: if Chriſt be our foūdation (which they cannot deny) he is not certayn theirs, they haue made themſelues new Church, deuided and ſeparat from ours, and that alſo cannot b Church, becauſe the Church is one two, he who wilbe of their Churc *muſt* needes be out of the true Ch *of Chriſt*.

26. I confeſſe that I was de

by the English Proteſtants, before I had conſidered diligently the nature of ſchiſme; for when I obiected this fault vnto them, ſome of them replyed, that it was not their fault that they communicated not with the Church of Rome, who were ready to make vnion, and accorde; but that the Pope would not receaue them into communion, whom he had cut off from him and his, by excommunicatiō. This excuſe for a while ſeemed vnto me lawfull, and reaſonable; yet when afterwards vppon this ground I begamne in priuate diſputes, and publick ſermons to vrge an vnion, which I tooke not to be farre off from making, and whiles I ſtriued to put my finger deeper into this feſtered vlcer, I receaued in England, not the Engliſh confeſſion which they commended vnto me as modeſt, but the Confeſſion of Geneua, and many doting dreames of Caluin, to be the common rule of their Church: this I perceaued more clearely by a counterfeyt Synod of Proteſtants at Lambeth, in the which the opinions of the Caluiniſts, by conſent, and conſent of the Engliſh ſect, by their miniſters

miniſters ſent thither, were confi
which opinions of the rigid Puri
the confeſſion of the Engliſh Cl
deuided into certain Articles, doe
they pretend, include; then why
the name of the Engliſh Profeſſio
the aforeſayd Miniſters yield the
ſent, and ſet their hands to theſe
nian exceſſes? How can it be tha
who profeſſe themſelues moſt e
nemies of the Church of Rome,
be thought to deſire vniõ with th
Church, and the defect thereof
proceed from their fault? How ca
caſt the fault of their ſchiſme vpp
Tridentine excommunications, w
fore theſe *Anathema's*, had deuided
ſelues by ſchiſme from the Cath
Church; and truly by a ſchime in
ſort farre more worſe, and foule
was the ſchiſme made by *Luther*,
ter confirmed by the inſtigation
uin? Becauſe England in the be
refrayned from the opinions of L
and *Caluin*, and charged not th
man Church with hereſy or Idol
Lutherans, and Caluiniſts did
their ſchiſme withall, and yet

standing long after, not with so much as any apparent cause, it yielded to the common schisme of heretiks. The Englishmen now, for the most part, doe prayse and defend the diuision and separatiō that is made: for that they striue, for that they fly vnion, for that they cast away Charity; they labour all they can, that agreement doe not succeede, and fraternall vnity be fast knit in the bands of peace; and many of them say, that they would more willingly, and more easily haue vnion & society with the Turkes then with Papists? Is this to be ready to make concord? Is this the truth of their wordes, when they sayd, that it was not their fault they communicated not with the Church of Rome? Truly it cannot possibly be, that any vnion (which I thought might easily haue beene atchieued) be made, vnlesse they detest all heresies, and heretiks, and beleeue aright with the Catholike Romain fayth, and be vnited vnto the same by perfect Charity.

27. Henry the 8. had in manner only contention with the Pope, and out of an heretical spirit denyed his Supre-

child, and much mo
not only a ſeparatio
the chiefe Biſhop C
ſupreme Paſtor of th
but alſo the vſe of R
force, & iniury was
likes, and by publicl
by Lay men) vtterl
there any lawfull C
this matter? Were t
againſt Catholikes d
reaſons for their defe
they conuinced of ar
ty in Religion? Was t
by any competent Iud

is their meaning, whe they say it is not their fault, that the ſchiſme is not taken vay? They vrge reformation, but reformation be it neuer ſo iuſt, & neceſſary, it if it be made with ſchiſme, is a moſt wle deformatiõ. That in deed is reformed that remaines the ſame in ſubſtance. herefore Catholike Religion ought haue remayned in England, and the bſtantiall practiſe of the ſame; if any ing had beene to be reformed, that *melius ſeruandis* might haue beene expod to reformation, but nõ other differẽt eligion. (the former being ſuppreſſed violẽtly kept vnder) was to be made, ſo much as now there ſhould be two ligions diſagreeing among themſelues d one contrary to the other: for if the ter be another Religion from the forer, the former is not reformed, but, as uch as lay in their power, is ouerrowne, and a new ſet vp; but there nnot be two Religions of Chriſt, for ere is but one only, and that with vs, as haue ſhewed, as there is but one urch, one foundation, one Chriſt.

28. When as therefore amongſt o- *miſeryes* I ſaw my ſelfe inuolued in

compelled me to return
ordary that my *Ager*
moſt holy Roma Chu
hearing the voyce of t
ing her, and ſaying:
Gen. 16.9. *mitte eam, & humilia*
returne to thy miſtreſſ
ſelfe vnder her hand or
flight cold bring me ne
and ruine: God comm
ſtumbled vnder the hād
and in this I ought ſpec
God. I would to God
whome ſo ſinfully I fled, v
[illegible] moſt miſerabl

mis affrighted me, because schismatikes excluded from being the Children God: for *Deum non habent patrem* (saith Cyprian) *qui Ecclesiam* (*veram*) *non habet matrem*: they haue not God for their her, who haue not the (true) Church their mother. Christ therfore died, *vt Ioan. 11. 52.*
Dei qui dispersi erant, congregaret in vnū, he might gather in one, the children God who were dispersed: the death rfore of Christ did worke, and still rketh, not only the redemption of n, but also the vnion of his Church. fore the death of Christ, the children God were dispersed, and deuided, ne vnder the Law of Moyses, others der the only Law of nature, being far nder one from the other, making ther no one couenant, and vniuersall ngregatiō: but now the diuine wis me would so haue it, that all his faithl followers, & true children by faith uld make ouer the whole world one iety, or fellowship, that they should make one warfare vnder their Capn, and Emperour Christ, and vnder banner, to wit, the holy and diuine g *Crucis*, vling all the same armour

ry signes, and tokens of the Sacraments: and this ſociety, and congregation is a ſingular effect of the death of Chriſt, which procured, that diſagreeing Sects and innumerable courſes of life amongſt themſelues ſo different, and contrary, ſhould meete, and be combined in one Chriſtiá vnity, which truly is his worke *qui fecit vtraque vnum*, who made both one, and that by the Croſſe. Hereunto doth *Anaſtaſius Synaita* apply the wordes of God in the creation *Congregentur aquæ in locum vnum*; let the waters be gathered together in one place: This ſayth he belongeth to the Church, gathered together vnder the vnity of one fayth out of different people, countries, and ſects. And for this cauſe, Chriſt ſayd of his own Croſſe; *ſi exaltatus fuero à terra, omnia trahamad meipſum*: If I ſhalbe exalted from the earth, I will draw all vnto my ſelfe. *S. Athanaſius* ſayth, *Exaltatus enim in cruce Dominus, vtroque extenſo brachio, vtrumque populum ad ſe inuitauit, vt vtrumque, amplexando in ſinum ſuum colligeret.* Our Lord being exalted or lifted vpon the Croſſe, *with both* his armes ſtretched abroad *inuited to* himſelfe both people (Iew and

Epheſ. 2. 19.

Anaſtaſ. 7. Hexam.

Ioan. 12.

Athanaſ. de Incarnat. verbi Dei.

d Gentile) that by imbracing them th he might gather them together in- his bosome. There is therefore one ſome, betweene the armes of our Sa- ur.

29. And in the ſame place *S. Atha- ius* thinkes it not to want myſtery, t Chriſt choſe the death of the Croſſe not Beheading, by which *S. Iohn* his ecurſor died, nor cutting or deuiding his body as *Iſaias*: *Vt in morte* (ſayth) *ſine mutilatione integrum corpus ſeruaret, cauſa ſubduceretur iis qui Eccleſiam in par- cupium diſcindere*, that in the death of hriſt his entire body without maiming ight be preſerued, and all pretext ta- n away from them who deſire to cut e Church aſunder into partes. And ſo rtily Chriſt eſteemed this vnity, as in at moſt feruent praier which he made the laſt night of his life, he craued of s Father, that he would not ſuffer his ſciples, and other belieuers in him to part from this vnity, *vt credat mundus ia tu me miſiſti*, that the world may be- eue that thou haſt ſent me. But our *duerſaryes* little conſideringe theſe *nges will* as much as is in them, haue the

Ioan. 17. 11 20. 21

the death, and Croſſe of Chriſt to be deſtitute of this moſt noble effect of vnity, and by their diuiſions & ſchiſmes giue occaſion to Iewes and Infidells of rayling and blaſpheming of Chriſt, and ſaying that he was not the ſõne of God, or ſent by him, ſeeing the ſociety or Church founded by him, doth not ſubſiſt, but is euer now and then to be diſſolued, or deuided into partes; the Church of Chriſt is one houſe, and one family; he who drawes himſelfe from this family, that goeth forth out of this houſe, he belongs not to the family of Chriſt, he is depriued of ſaluation, as
Gen. 7. who were not in the Arke, were loſt, and periſhed in the floud. The Proteſtants haue cut themſelues from the body of Chriſt, which is the only Catholike Roman Church, and thoſe who are inſeparably vnited with the ſame therfore they are not members of Chriſt and therefore Chriſt is not their head neyther doth he infuſe his holy Spirit and gifts into them: they are therefore *rotten members*, and already cut off, *becauſe they* haue cut themſelues off *wilfully of their* own accord from the

palmites (sayth S. Augustine) *præcisi, nulli vsui nisi igni apti: neque esse participes diuinæ Caritatis, qui est vnitatis*: they are branches cut off the vyne, fit for no other vse then ire: neyther can he be partaker of s charity, who is an enemy of vni- so he. *Augustin. Epist. 50*

Ecclus. 25 *1. Cor. 13.*

9. Of all spirituall help (if they k themselues to haue any) they haue e shipwrack by their schisme. *Si linguis hominum loquar & Angelorum*, (sayth aul) *Caritatem autem non habeam, nihil, nihil mihi prodest.* If I shall speake h the tongues of men, and Angels, haue not Charity, I am nothinge, iayles me nothing. Out of which rdes of the Apostle *S. Augustine* prudly admonisheth, no good worke away to auayle a Schismatike. The e, and more then once, hath *S. Cy-* deliuered. *Etsi occisus propter nomen Christi postmodum fuerit extra Ecclesiam constitutus, & ab vnitate atque caritate diuisus, tamen in morte non poterit*: although one r that he is out of the Church, and uided from the vnity, and charity e name, he killed for the name of Christ. *Augustin. Baptism. Lib. 1. c. Cypriã. l. 4. Epist.*

Chriſt, he cannot be crowned
death. The ſame he vrgeth in oth
ces, as *Lib.* 1. *Epiſt.* 1. *& all Iulian*
tract. de ſimp. Prælatorum, ſeu de
Eccleſia: & de Oratione Dominica, v
S. Chryſoſtome followes *in Epiſt. a*
ſios. Hom. 11.

31. Let the Proteſtants, I t
them, conſider what an enormou
Luc.11.17. they haue committed by this cur
paration, becauſe that ſchiſme de
the Church, for it is the ſaying of
Omne Regnum in ſe diuiſum deſolabitu
Galat.5.15 ry kingdome deuided in it ſelfe
brought to deſolation: and of *S*
Videte ne dum inuicem mordetis, inuic
ſummamini. Take head leaſt whil
bite one another, yee be not con
one of another: and this cryme
ſtroying the Church may be ſa
be that ſinne agaynſt the holy G
that Chriſt auouched not to be
Matb.12. uen in this world, nor in the n
31. *S. Ambroſe* ſheweth. So that moſt
Ambroſ.2. ked harlot in the booke of King
de Panit. *cap.4.* father that there ſhould be no chil
that it ſhould be brought vp in th
ſome of the true mother, and exe

againſt her, ſaying, *nec mihi nec tibi, ſed diuidatur*; let the child neither be giuen to me nor thee, but let it be deuided: the Schiſmaticks labour al they can that the true and entier Fayth be not kept in the boſome of the true mother the Church: they goe about to dead it, that it may neither be kept aliue with them nor vs: but they preuayle nothing; and let thoſe know that to be ſpoken of them, *qui diſſipat ſepem, mordebit eum coluber*, the ſerpent ſhall byte him that breaketh down the hedge. 3. Reg. 26. Eccleſi. 10. 8.

32. And it is no meruayle that the Engliſhmen haue fallen into many Hereſies, & that Puritaniſme doth ſway ſo much, albeyt when firſt they made their ſchiſme they were neither infected with the Lutherane or Caluiniã hereſies. For as *Irenæus* doth notably teach vs, thoſe who are cut of from the Church, do not drinke out of the fountayne of the ſpirit of God, but do digg for themſelues by-lakes, and do fall into moſt groſſe errours agayn ſt the truth of Fayth. In like manner S. *Cyprian* makes the Catholike Church the roote, the fountayne, the *ſunne*; that as a branch hath his life frõ the Irē. 3. cap. & lib. cap. 43 Cypriã de ſim.

is, cannot haue the trutl
muſt neceſſarily fall int
they are trees without a
without a fountayne, &
without a funne; thereof
the Fathers out of theſe, a
ſons doe cõuince, that ſch
breaks forth into hereſy:
fuſeth to haue vnity with
Church, will alſo refuſe t
the truth of Fayth, of wl
is the treaſurer, & preſerv
very well defines this ma
fayth: *Inueteratum ſchiſm*
hæreſim. Inueterate ſchiſm

Fulgu. lib. contra

e Church to be the true Church of
riſt, they cannot if they thus be-
ue depart from her; and in caſe they
part, then truly they do not beliene
: Catholike Church to be the true
urch of Chriſt. So Saint *Auguſtine*
th of the Donatiſts, that they had
ned their ſchiſme into hereſy. And
mbroſe in the funeral Oration had of
brother approuing his fact for that
had fled from the *Luciferian* Church.
I now from the Churches of Engla̅d.
th: *Non putauit Fidem eſſe in ſchiſmate:*
n eſſe Fidem in Deum tenerent, tamen ergo
i Eccleſiam non tenerent, cuius patiebantur
ut quoſdam artus diuidi & me̅bra lacerari,
cum cùm propter Eccleſiam Chriſtus paſſus
& Chriſti corpus Eccleſia ſit, non videtur
iis exhiberi Chriſto fides, à quibus euacua-
tus paſſio, corpuſque diſtrahitur. He
ught not that there was any fayth
ſchiſme: for although they kept their
ht towards God, yet they kept it not
vards the Church of God, of which
y permitted certayne ioyntes to be
ided, and members to be torne: tru-
whereas Chriſt ſuffered his paſſion.

Aug. hæ. ref. 69. ad Quod vult Deum.

for the Church, and the Church is t
body of Chriſt, they ſeeme not to b
leeue in Chriſt, by whome his Paſſic
is made voyd, & his body diſmembre

33. Was I then with ſo great d
mage of my ſoule to remayne among
Heretikes, and Schimatickes? God fo
bid. I am troubled with bitter gric
of mynd, that I remayned ſo long
mongſt them, that I tooke wicked a
mes, and fought agaynſt my Mothe
agaynſt the Catholike truth, and th
I wrote bookes of the Eccleſiaſtical C
mon Wealth ſtuffed with hereſyes
which I vtterly abhorre, and deteſt,
that I haue warred in the infamous ter
of heretiks, not without the perpetu
blot, or infamy of my Name. I no
loath, and am aſhamed of my ſo gre
offence, and craue humbly, and with
ſubmiſſion, pardon for this wicked
of God, moſt good, moſt great, of n
Sauiour Chriſt, and of his ſupre
Vicar, or Subſtitute on Earth t
Biſhop of Rome: and ſubmit all n
faultes to the ſingular Clemency of t
ſame chiefe Paſtour, becauſe that he
ing to be iudged of none, ſits as

preme Iudge of al, moſt fully ſuſteining the perſon of Chriſt in the militant Church: and I confidently hope that as our Lord doth willingly open to his Penitent the boſome of his mercy; ſo I ſhalbe imbraced in the armes of Clemency by his Holynes. The exãple of *S. Cyprian* againſt Pope *Stephen* the firſt, very much reprehended, and condemned alſo by the Catholike Church, confirmed me a while in my naughtynes of reſiſting the Pope; but now my filthy fall hath with myne owne danger taught me how eaſily Biſhops fall from the right path of Fayth, who leauing the *Cynoſura*, or Pole-ſtarre, that is, the moſt certayne, and ſecure direction of the Biſhop of Rome, follow, to their deſtruction, their own fooliſh fancyes. I would to God, that as *S. Cyprian* with the ſhedding of his own bloud, did blot out all the ſpot of his former animoſity: ſo alſo, that there may be graunted vnto me, who for the multitude, & greatnes of my faultes, haue incomparably exceeded his fall, opportunity, & grace to blot out alſo with my bloud, thoſe *foule ſpots*, and by that meanes to ſa-

ſatisfy

tify the Catholike truth; which, when my inke should fayle me, I am most ready by the help of God, to his prayse and honour, for the aduauncement of the holy Catholike Church, and glory of the Sea Apostolike, to seale with my bloud. *Adsit Deus.* God second and assist me. *Rome*, the 24. of *November* 1622. stylo nouo.

FINIS.